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ABSTRACT

The purpose of this booklet is to help teachers prepare students to live and work harmoniously in a society where diversity is the norm. Following background information on the development of the booklet, strategies are described for increasing harmony and learning in the classroom, such as creating diverse collaborative learning groups to bind members to a common goal. Next, a discussion is provided of the stages involved in creating a more inclusive curriculum and a glossary of terms related to race, gender, and class is presented. Common myths related to social class are then presented, along with statistical data to help dispel the myths, and 1985 data are presented on wage gaps between men and women and between whites and minorities. Finally, eight suggested classroom activities and exercises designed to sensitize students to the effects of gender, race, and social class roles are briefly described. Appendixes provide a description of four first-day classroom exercises to encourage student interaction; a bibliography of 73 books, 75 newspaper and magazine articles, 11 films, and 21 videotapes dealing with race issues; and a bibliography of 44 books, 21 articles, and 40 films and videos related to gender issues. Contains 26 references. (AJL)

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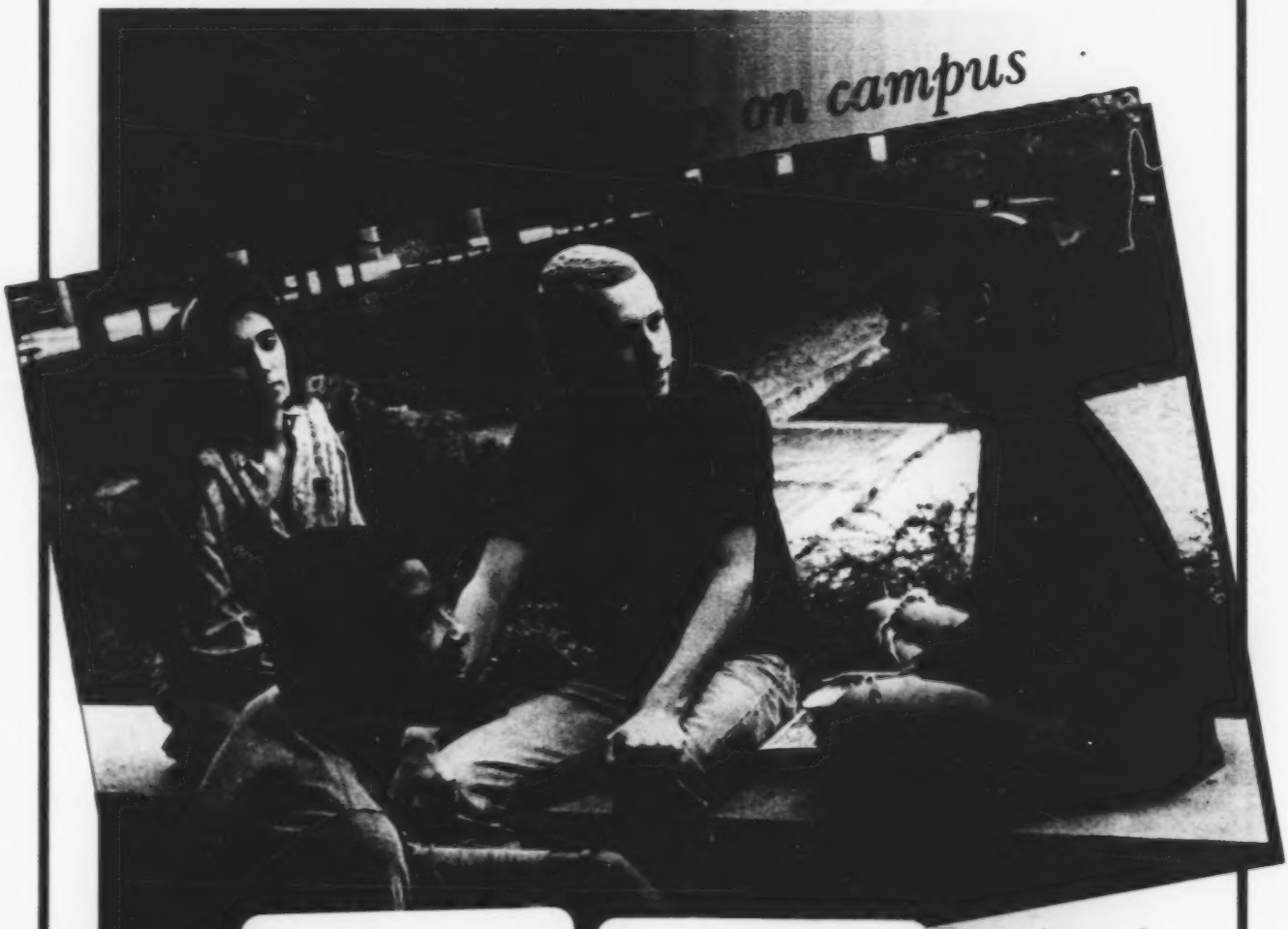

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CELEBRATING DIVERSITY

Enhancing Harmony on Campus

Angela Provitera McGlynn

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THE PURPOSE OF THIS BOOKLET

Hopefully, this booklet will be used as one of many tools that could further the development of harmonious collegial relationships as we become an increasingly diverse campus. Demographic projections indicate that early in the 21st. Century, minorities will become the majority in fifty of our largest cities, and the work force will be largely composed of members of today's minority groups. Schools at every level will be challenged to educate students who come from a wide range of backgrounds, experiences, and values. Harold Hodgkinson (1985) says that educators need to make a major commitment to see that all our students in higher education have the opportunity to perform academically at a high level. He suggests that the new reality in America is that if the large numbers of minorities do not succeed, all of us will have diminished futures. We must prepare our students to live and work productively and in harmony in a society where diversity will be the norm.

The second purpose of this booklet will be to continue the dialog among faculty that contributes to the development of a more inclusive curriculum.

BACKGROUND

Many of our faculty have voiced the problem that students are more freely making racist and sexist comments during class discussions. This seems to fit the national trend of increased tolerance for intolerance. Additionally, many students seem to have a narrow, historical and sociocultural framework for understanding racial and gender issues.

The last few years have unleashed an uprise in racial, anti-semitic, and sexist incidents on college campuses nationwide, including incidents at some of our most prestigious universities. Forty anonymous letters using racial slurs were mailed to black students and a black faculty member at MacMurray College in Illinois. At Penn State University, fights broke out on campus after racially offensive posters were hung. There were violent incidents at Northwest Missouri State University after members of the Ku Klux Klan distributed racist pamphlets. At Universities in Arizona, Connecticut, Rhode Island, and Massachusetts, there have been racially motivated violent incidents. Courtland Lee, the past president of the Association for Multicultural Counseling and Development, has called these and other incidents symptoms of "neo-racism" and he states that more and more college students are adopting racist beliefs. Lee (1990) suggests that these young people do not formulate their racist ideas in a vacuum but rather their attitudes are fostered by and reflect a climate in America - a climate of tolerance for intolerance.

There has been a rise in the number of anti-semitic incidents on college campuses as well. In October, 1988, swastikas as well as "white power" signs were scrawled on both Yale University's Afro-American Cultural Center and the city's Holocaust memorial. Spokespeople for the Anti-Defornation League of B'nai B'rith said anti-semitic incidents on college campuses were being reported at a faster rate in 1988 than in previous academic years (New York Times, 10/31/88).

College campuses have also witnessed a rise in gender related discrimination and violence, or at the very least, an increased awareness of such incidents. Included within this broad category would be rape and other violent assaults against women, a myriad of types of sexual harassment cases, and the increasing occurrence of threats and violence against people because of their sexual orientation (known as gay-bashing). Among the numerous cases of sexual assault in the news recently is the case of six

St. John's University students charged with sexual assault of a female. Additionally, four high school male athletes from Glen Ridge, New Jersey have been indicted for the sexual assault of a mildly retarded teenage girl. The violence against women in our culture is so pervasive in the form of rape, incest, battering, and murder that we become almost desensitized to the fact that it is gender related and a form of woman hating. The FBI Uniform Crime Report issued by the Department of Justice in 1981 reports that a woman is raped in the United States every eight minutes and a woman is beaten by her husband every eighteen seconds. When the culture portrays women as inferior, debased, and as sexual objects in its advertising, textbooks, literature, T.V. programs, films, pornography, etc., it gives tacit approval to violence against them.

The gay-bashing on college campuses seems to be related to the fear of AIDS. Fear of AIDS seems to have brought homophobia out of the closet. Time magazine (5/7/90) reports that of the 1411 reports of gay-bashing on college campuses in 1988 alone, 227 were classified as AIDS related. For example, the group that calls itself the "Committee for an AIDS-Free America" at Penn State University tacked up posters with skulls and crossbones around campus with the message: HOMICIDE HAS A DEFINITE PLACE AT PENN STATE. The AIDS scare seems to have unleashed some deep-seated homophobia on college campuses. Homophobia is so blatant among college students and the society at large that it can be considered the last prejudice people will acknowledge in themselves, and the one prejudice society most tolerates.

The Justice Department figures, as reported in The New York Times (8/27/89) show that although the number of cases it investigated as "racial incidents" fell very slightly between 1986 and 1987, the number of "school-related" racial incidents rose by almost 50 percent. During 1988, the number of college campuses given a Justice Department "alert status," a status given to schools where racial incidents were increasing or where the potential for such incidents was great, rose from 48 percent to 77 percent.

According to Dr. Howard Gadlin, a psychologist at the University of Massachusetts, the behavior of college students is indicative of larger societal racial attitudes. Whereas campuses were in the forefront of the civil rights movement of the 1960's, in the last few years racial incidents have definitely been on the rise on campuses across the nation (The New York Times, 9/5/89).

One of the common statements made by administrators, faculty, and students after an "incident" on various campuses across our nation was "I never thought anything like this could happen here." Many people in higher education are thinking about preventative strategies - ways to create an atmosphere that is antithetical to the prejudices that lead to bias incidents.

Educators are actively seeking ways to prevent bias incidents from occurring in a variety of ways. A major gathering of educators was held at Wellesley College in January, 1988 to focus on long-term strategies institutions could adopt to combat racism, anti-semitism, and sexism on campus. The conference was sponsored by Wellesley, the Anti-Defomation League of B'nai B'rith and the Society Organized Against Racism, a consortium of New England institutions of higher learning formed to help fight racism on campus.

The conference was addressed by representatives from the University of Massachusetts and Smith College, campuses that had both experienced racial problems in recent years. The many suggestions for prevention of bias incidents included more communication among administration, faculty, staff and students concerning race relations, renewed commitment to affirmative action, and curriculum revisions to

emphasize the contributions to civilization and the perspectives of women, people of color, and people outside the Western world (New York Times, 1/25/88).

We need to fight actively against the national tide of acceptance of intolerance. I believe that part of our mission as educators is to provide a different climate, a climate that encourages tolerance and acceptance of diversity. In fact, we need to create an atmosphere that goes beyond tolerance - one that actively values and celebrates diversity. We can continue to create such a climate in a variety of ways, and I hope this booklet may be useful; my hunch is that it may be useful to different people in different ways.

WHAT CAN FACULTY DO TO CREATE HARMONY, REDUCE PREJUDICES, AND IMPROVE LEARNING IN THE CLASSROOM?

Faculty across all disciplines can use certain techniques in their classes which seem to foster harmonious relationships, create a sense of community, and even improve learning. Improving the classroom atmosphere seems to have a powerful impact on retention. Many studies show that whether a student stays in college and is successful depends, in large part, on whether the student feels identified with the college, that is, does the student feel a sense of belonging?

FIRST DAY OF CLASS

The most important class of the semester is the **first** class. It is the first class that sets the tone for the semester and the first few weeks are critical for helping students to motivate themselves to learn. For many of us, when we look back to our college days, the first day of class was the day the Instructor gave us the course syllabus, told us what was expected of us, warned us about the difficulty of the course, and in many cases, encouraged us to withdraw from the course if we had any doubts about our commitment. Whether this approach had value or not is not the question. The point is that this approach no longer works!

What seems to work better is creating an atmosphere that first day where students feel welcomed to our classes and where they feel that people care about who they are. In that very first class, students need to connect to the teacher and to their classmates. They need to leave that first class feeling enthused about coming back to the next class and believing that if they do not return they will be missed.

A list and explanation of first day exercises, including strategies to learn names that first day, appears in Appendix A.

CREATION OF LEARNING TEAMS

One of the most effective ways of creating harmony and reducing prejudices is to create male/female, multiracial learning groups. These learning teams have been compared to sports teams which bind members together for a common goal and often lead to friendships. According to research published in the August, 1989 issue of The Journal of Personality and Social Psychology, these cooperative groups reduce prejudice by undercutting categories that lead to stereotyped thinking. The use of learning groups work best for grade school children whose prejudices are not as entrenched as those of adults. However, research has shown that these techniques can be very effective with adult learners as well.

Research done by Dr. Samuel Gaertner, a psychologist at the University of Delaware, suggests ways to implement such learning groups. The Instructor would select the groups. What appears to be random mixing of students is really carefully planned. The Instructor puts together groups of four to six men and women from diverse racial and ethnic backgrounds. They are given a task to complete in a given length of time that requires group cooperation. A group reporter is either selected by the Instructor or elected within the group. The group reporter will record the group's work and report to the larger group when the class reconvenes.

Once the students become a unified group, they begin to like each other better than students belonging to other groups; ironically, this simulates the process that can lead

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to prejudice in other circumstances. The working groups need to be mixed again with others to form another single unified group to work on a further task. Preferences for people shift once again. Dr. Gaertner's research shows that cooperation widens the students' sense of who is in their group. Working within various groups changes their thinking from "us and them" to "we." Learning groups can reduce prejudice and biases because the people students once identified as part of some other group are now perceived as part of their own group.

GUIDELINES FOR COLLABORATIVE LEARNING

The use of collaborative learning groups not only promotes greater tolerance for diversity among students but also seems to foster more involvement and greater long-term learning. While there certainly is still a place for the traditional lecture, particularly if it encourages dialog, many educators are suggesting that students need to be more active participants in the learning process. Many of us have shied away from using "group-work" because we may have experimented with it and not been successful. We may have watched as groups slacked off and talked on other topics, or we may have seen a few students dominate the groups while others hardly participated.

<u>Here are some guidelines that change mere "group-work" into collaborative learning teams:</u>

1) Start by having all students write something related to the group assignment so that all students have an investment.

2) Create a focused task. This must be carefully planned. Figure out what the task should accomplish. What is it you want students to learn? How much time will it take? What are the milestones of the task? In other words, what can you expect to be accomplished prior to the end result?

3) Do not let the students select their own groups. Set up the groups with the intention of fostering diversity within groups.

4) Either appoint or have the groups elect a group reporter for purposes of accountability.

5) Have students behave cooperatively rather than competitively. One technique is to have students reach some kind of consensus. If they have something written, they can share each idea written, one at a time, using a round robin technique so that no one student dominates the group and to insure that everyone participates.

6) You should be the time keeper but should be minimally involved. One of the mistakes many of us have made has been to circulate among the groups. This tends to temporarily heighten the activity of the group with which we are working while the other groups "wait their turn." If the Instructor is minimally involved, students tend to take more responsibility. The Instructor can keep groups focused on the completion of the task by interrupting occasionally to see how far all the groups have gotten on the task.

7) Upon completion of the group task, group reporters can read their group's ideas. The Instructor should emphasize that when one person has the floor, everyone needs to be quiet and attentive. The Instructor can allow for other group members to add to or clarify the group reporter's statement.

CURRICULUM TRANSFORMATION

Part of celebrating diversity and reducing racism and sexism on college campuses involves working towards the creation of a more inclusive curriculum. I say working towards the creation of a more inclusive curriculum to underscore that what is involved is a process rather than a product. Transforming the curriculum involves moving from a curriculum that has wide gaps and distortions and is predominantly white, male, western, and heterosexist in its assumptions towards a multicultural, interdisciplinary perspective. This more inclusive perspective is indebted to two decades of feminist scholarship in conjunction with black and ethnic studies.

As Schuster and Van Dyne (1984, p. 415) eloquently state:

> The impact of scholarship about women throughout all academic disciplines, and on our pedagogy, has been steadily growing and may have an even more profound effect than the computer revolution on how we understand human experience, how we organize knowledge, and how we teach our students. As a faculty member observed, "Trying to add material about women to a conventional course is like adding the fact that the world is round to a course based on the assumption that the world is flat." Just as the impact of computer technology can no longer be confined to the math department, the understanding of women's experience in every culture cannot be restricted to separate women's studies courses; it has become crucially important to every course in the liberal arts.

In their analysis of the stages of curriculum change, Schuster and Van Dyne suggest that what is involved is a multi-stage process. At the simplest level, courses need to search for and include the missing people: women and people of color. At the next step in transforming the curriculum, these people, formerly excluded, would be studied not only as a disadvantaged, subordinate group but would then be studied on their own terms rather than as "other" and as alien.

In the final stages of curriculum transformation, there would be epistemological challenges to all disciplines. How much must our questions change, our paradigms, our methodologies to account for the experience of all the formerly excluded? What would emerge in this newly evolving curriculum is a more inclusive vision of human experience based on an understanding of diversity, one that explores the intersection of class and race with gender.

Transforming the curriculum, then, goes far beyond dealing with the topics of gender, race, and class as "issues" within various courses. The purpose of a real transforming process is intellectual integrity and not, as some people have charged, the appeasement of the new faces on college campuses. Others, in and outside of academia, have argued that such a transformation is ideological and political. I believe it is. However, I believe that the "traditional" non-inclusive curriculum is certainly ideological, - pervasively white, western, and male defined.

In her keynote address to the 1981 Wingspread Conference, Florence Howe contrasts the types of political choices that education implies. Howe stated her position:

> In the broadest context of that word, teaching is a political act: some person is choosing, for whatever reasons, to teach a set of values, ideas, assumptions, and pieces of information, and in so doing, to omit others...If all those choices

> form a pattern excluding half the human race, that is a political act one can hardly help noticing...To include women with seriousness and vision, and with some attention to the perspective of women as a hitherto subordinate group, is simply another kind of political act.

The feminist scholarship has begun a process of inquiry that explores gender, race, class, and ethnicity and challenges old paradigms of understanding our world.

A campus active in the curriculum transformation process not only works towards the goals of academic integrity by its attempted inclusive perspective, it also reflects the world more accurately so that **all** of our students can see themselves and their experience in what is being taught. College campuses should be communities that do more than "tolerate" diversity. They should be places for genuine celebration of differences.

GLOSSARY AND NARRATIVE

As we think about issues related to race, gender, and class, and as we speak about these issues in our classes, it would be helpful if we had a common language of discourse. I have attempted to compile an explanation of concepts that would clarify our thinking, and help us to create more informed dialogs in our classes.

MINORITY GROUP: A minority group is a group whose members suffer oppression and various disabilities at the hands of another group. As a result of their power disadvantage, these groups find themselves disadvantaged in terms of privilege and status relative to the dominant group. It is not simply a matter of disadvantage. The minority is the source of the dominant group's advantages. The oppression of one people confers privilege on another. A minority group is not merely exploited; it is commonly victimized by prejudice, discrimination, and racism. Its members are physically and psychologically degraded, abused, and humiliated. At times its members may be persecuted, lynched, murdered, imprisoned, segregated, tortured, and raped with relative impunity. Despite the literal meaning of the word, a minority is not a statistical unit, and for this reason some people have suggested replacing the term with "oppressed group." In many cases a minority is larger in population than the dominant group, as for example, women who may have an equal or greater number than men but who are nonetheless a minority group. Blacks form a majority of the population in South Africa and in some American cities and southern counties but still represent a minority group. The issue is not one of numbers but rather of power. (Vander Zanden, 1987).

RACIAL GROUP: Groups that are distinguished on the basis of hereditary physical traits. Races present the clearest example of the social nature of minorities. Although we commonly think of races as separate and distinct, sharply delineated categories of biology, the reality is that people throughout the world grade into one another. It is often difficult to determine where one population ends and another begins (Vander Zanden, 1987).

ETHNOCENTRISM: The tendency to view one's own group as the center of everything and to rate all other people with reference to it (Vander Zanden, 1987).

ETHNIC GROUP: Groups that are distinguished on the basis of socially acquired lifeways, as for example, Italians, Irish, and Jews within the United States (Vander Zanden, 1987).

PREJUDICE: Prejudice refers to an attitude of aversion and hostility toward the members of a group simply because they belong to it and are therefore presumed to have the objectionable qualities ascribed to the group (Allport, 1954). Prejudice involves prejudgment; it biases us against a person based solely on the person's membership in a particular group (Myers, 1990). Blumer (1961) states that there are four basic types of feelings that commonly characterize prejudice in the dominant group: 1) a feeling of superiority, 2) a feeling that the minority is inherently different and alien, 3) a feeling of proprietary claim to power, privilege, and status, and 4) a fear and suspicion that the minority harbors designs on power, privilege, and status of the dominant group. In order to develop a negative attitude, there must be some positive reference for comparison. Blumer suggests that the referent is the group to which the prejudiced individual belongs. Leon Festinger's (1954) theory of social comparison is relevant to our understanding of prejudice. His theory describes the process by which individuals come to place themselves in their social milieu. Jones (1972) says that the problem of prejudice follows from using the standards of one's

own group when comparing self to someone in another group. Moreover, this standard is unfairly used if one's own-group identification is always seen as the positive pole in the comparison process.

STEREOTYPE: The unscientific and hence unreliable generalizations that we make about individuals by virtue of their membership in a group (Vander Zanden, 1987). Stereotypes are beliefs whereas prejudices are attitudes. Stereotypes are overgeneralizations and may support prejudices. Research shows that very strong gender stereotypes exist for both men and women. Jackman and Senter (1981) found that gender stereotypes were much stronger than racial stereotypes. Broverman et al. (1972) and Rosenkrantz et al.,(1968) found that both men and women generally believe that males are more competent (independent, dominant, decisive, ambitious) and females are believed to be more expressive, tactful, and gentle. More recently, Natolie Porter, Florence Geis, and Joyce Jennings Walstedt (1983) found that both women and men perceive men rather than women as leaders even when women are shown with leadership seating positions in a male/female group setting.

DISCRIMINATION: Discrimination entails the arbitrary denial of power, privilege, and status to members of a minority group whose qualifications are equal to those of the dominant group (Vander Zanden, 1987). Whereas prejudice is a predisposition to act, an attitude with cognitive and affective components, discrimination involves overt behavior. Discriminatory behavior involves actions designed to maintain own-group characteristics and favored position at the expense of members of the comparison group (Jones, 1972).

RACISM: David Myers (1990) defines racism as the prejudicial attitudes and discriminatory behavior toward people of a given race, and/or institutional practices, intentional or unintentional, motivated by prejudice or not, that subordinate people of a given race. Jones (1972) suggests that **INDIVIDUAL RACISM** is closest to what we call race prejudice; the concept of individual racism suggests a belief in the superiority of one's own race over another, and the behavioral enactments that maintain those superior and inferior positions. Paula Rothenberg (1988, p. 6) states, "Racism involves the subordination of people of color by white people. While an individual person of color may discriminate against white people or even hate them, his or her behavior or attitude cannot be called "racist." He or she may be considered prejudiced against whites and we may all agree that the person acts unfairly and unjustly, but racism requires something more than anger, hatred, or prejudice; at the very least, it requires prejudice plus power. The history of the world provides us with a long record of white people holding power and using it to maintain that power and privilege over people of color, not the reverse." I include this quote since many of our students like to use the phrase "reverse racism." There is no such thing. In another publication, Rothenberg (1989) explains that there is a fundamental difference between violence on the part of the dominant group in a society which perpetuates racial and sexual oppression and the violence carried out by members of the oppressed group in response to the racist/sexist violence. Rothenberg states (1989, p. 1) that "When white youths on Staten Island or Howard Beach or at the University of Massachusetts attack black men because they are black, that's racism. When black youths attack white men because they are white that is a reaction to or consequence of white racism. It is part of the human cost of living in a racist society. Both acts of violence based on race are deplorable, but only one constitutes racism; the other is a consequence of it."

INSTITUTIONAL RACISM: "Institutional racism has two meanings, then: First, it is the institutional extension of individual racist beliefs; this consists primarily of using and manipulating duly constituted institutions so as to maintain a racist advantage over others. Second, it is the byproduct of certain institutional practices which operate to restrict on a racial basis the choices, rights, mobility, and access of groups of individuals. These unequal consequences need not be intended, but they are not the less real for being simply de facto." (Jones, 1972, p. 6) Students need to be shown by numerous examples from government, politics, economics, education, the criminal justice system, media, etc., how racism and sexism are woven into the very fabric of every single institution within this society. As Rothenberg (1989) explains, students need to understand that racism and sexism and class privilege are not accidental, unintended, unfortunate consequences of a country committed to "liberty and justice for all." Students need to understand that racism, sexism, and class privilege were a part of the nation's laws, customs, and policies from the very beginning of United States history. Rothenberg states (1989, p. 2) that "Few students have had any real exposure to a course in U.S. History that includes the truth about relations between white Europeans and Native Americans, Afro-Americans, Asian-Americans, Hispanics and other people of color, nor has the history they studied included the truth about relations between men and women or the unique burdens and role of women of color. Only exposure to this history can help students understand how racism differs from ethnic prejudice and grasp the comprehensive and systematic nature of racism and sexism in the United States."

CULTURAL RACISM: The individual and institutional expression of the superiority of one race's cultural heritage over that of another race. White Western-European religion, music, philosophy, literature, law, politics, economics, morality, science, and medicine are all considered to be the best in the world. It is a matter of cultural racism when the expression of cultural differences is unrewarded or is interpreted negatively (Jones, 1972).

SYMBOLIC RACISM: This is a new form of prejudice towards blacks among relatively affluent, suburban segments of the American white population. Vander Zanden (1987) says that social scientists have seen the emergence of this new symbolic racism in recent years. Symbolic racism is different from the racism of the Old South with its belief in racial inferiority and its pro-segregation stance. Instead, symbolic racism involves three aspects: 1) there is the feeling that blacks have become too demanding, too pushy, and too angry, and that blacks are getting more than they deserve, 2) there is the belief that blacks are not playing by "the rules of the game" (in accordance with traditional American values of hard work, individualism, sexual repression, and the delay of gratification), and 3) there is a gathering of these elements within an imagery of black welfare, urban riots, black mayors, street crime, affirmative action programs, and quota systems. This new prejudice manifests itself behaviorally in voting against blacks and candidates who favor programs that would be helpful to blacks.

GENDER: The term gender is used to refer to males and females.

GENDER IDENTITY: A person's self-concept and self-esteem regarding his or her gender.

GENDER ROLES: Gender roles are behaviors, expectations, and role sets defined by society as masculine or feminine which are embodied in the behavior of the individual man or woman and culturally regarded as appropriate to males or females. (O'Neil, 1981). Our whole sense of what it means to be male or female is socially constructed (Myers, 1990).

GENDER ROLE SOCIALIZATION: is the process whereby children and adults acquire and internalize the values, attitudes, and behaviors associated with femininity, masculinity, or both (O'Neil, 1981).

ANDROGYNY: Androgyny means having both masculine and feminine psychological characteristics. It is derived from the Greek roots "andro," meaning man (as in androgens) and "gyn," meaning woman (as in gynecologist). An androgynous person, then, is a person who has both masculine and feminine psychological characteristics (Hyde, 1985).

SEXISM: is any attitude, action, or institutional structure which devalues, restricts, or discriminates against a person or group because of biological sex, gender role, or sexual preference. **Personal sexism** is the subjective belief in the superiority of one sex, gender orientation, or sexual preference over another and specific behaviors that maintain that superiority. **Institutional sexism** is the overt, covert, and subtle manifestations of personal sexism through institutional practices, structures, or policies. Sexism may also be defined as a form of psychopathology that is delusional and dangerous to others (Albee, 1981 as quoted by O'Neil, 1981).

HOMOSEXUALITY: entails erotic response to persons of the same gender. The word is derived from the Greek root "homo," meaning "same" (not the Latin word homo which means "man"). The term "homosexual" may be applied to homosexuals of both genders or can be used specifically to refer to male homosexuals. The term "lesbian" is used to refer to female homosexuals and can be traced to the Greek poet Sappho, who lived on the island of Lesbos around 600 B.C. Sappho was apparently happily married and the mother of one daughter but her love of women was the focus of her life. She is famous for her love poetry, only fragments of which remain; her poetry has been acclaimed for reflecting the grace and beauty of lesbian love. (Hyde, 1990). Storms, 1980, suggests that it is very important to distinguish between a person's gender identity and their choice of sexual partner. Contrary to popular belief, homosexuals do not differ in their sense of themselves as women and men and are not necessarily deficient in their sense of femininity or masculinity. They differ from heterosexuals only in their preference for love/sex relationships with members of their own gender. It is also important to recognize that the desire for relations with members of the same sex may be exclusive or partial. Some people are exclusively homosexual, whereas others are **bisexual**, that is, their desires and behavior are not exclusive to one gender. They find love/sexual relationships with men and women acceptable. **Situational homosexuality** may arise for people in periods of heterosexual deprivation, but they will usually revert back to heterosexual behavior when given the opportunity. When we talk about homosexuality and heterosexuality, we are discussing **sexual orientation**. There are many theories about the development of sexual orientation in human beings, but there are not many clear cut answers. In discussions of sexual orientation or sexual "preference," it is important to note that the term preference may be misleading. "Preference" implies <u>choice</u>.
People do not actually make a conscious choice about their emotional and sexual responsiveness.

HETEROSEXISM: is the belief in the superiority of heterosexuality as compared with homosexuality, and all that that belief system implies. Heterosexism may also involve behaviors designed to maintain that superiority.

HOMOPHOBIA: The irrational fear and hatred of those who love and sexually desire those of the same sex (Pharr, 1988). Morin and Garfinkle (1978) describe homophobia as any belief system that supports negative myths and stereotypes about homosexual people. This belief system holds discrimination on the basis of sexual orientation and the use of offensive language or slang as justifiable. In fact, any belief system that does not value homosexuality equally with heterosexuality can be considered homophobic. Most of the time, homophobia does not exist as an isolated prejudice; rather, it is characteristic of a person who is generally rigid and sexist. According to O'Neil (1981), fear of femininity is central to understanding male homophobia. Men's fears about their femininity emanate from their fears about homosexuality. For males, then, homophobia may be an expression of the man's fear of his own femininity and his fears about his own interpersonal and sexual attraction to other men. Of course, all this implies a societal fear of and contempt for what is considered feminine.

AFFIRMATIVE ACTION: Kahn (1990, p. 147) presents some background to this concept:

> Discrimination in the workplace, in higher education, and elsewhere was perfectly legal through most of this nation's history. Starting with President Roosevelt in the 1940's, various presidential executive orders, acts of Congress, and Supreme Court decisions have attempted to ban discrimination and create equal opportunity programs in which a person is hired and promoted on the basis of qualifications and performance, regardless of sex, race, or other unrelated criteria. However, policies of equal opportunity and nondiscrimination cannot make up for past injustices and continuing discrimination. In 1965 President Johnson signed Executive Order 11246 that required federal contractors to take "**affirmative action**" in the workplace. Subsequent presidential executive orders have strengthened (Carter) or weakened (Reagan) affirmative action guidelines, and the definition of affirmative action has been sharpened by the courts.

Blanchard and Crosby (1989) present a scholarly perspective on affirmative action drawing from a variety of disciplines, including psychology, sociology, economics, and law. They present evidence to demonstrate that affirmative action is desirable, just, and effective in bringing women and minorities into the workplace. The conservatism of the 1980's is often reflected in student's anti-affirmative action attitudes. While they give lip service to the belief in equal opportunity, they are rejecting of any notion of preferential treatment in hiring and promotions. Americans tend to believe strongly in meritocracy, that is, the most qualified person should get the job or promotion. They often don't understand the spirit of affirmative action which is that if two people are equally qualified, the job or promotion should be given to the minority. Usually, a discussion of workplace reality such as the gender and race gap with respect to careers, salaries, and promotions sets the stage for more acceptance of the need for an active program to reverse discriminatory history.

SOCIAL CLASS, RACE, AND GENDER

Suzanne Pharr (1988) explains the relationship between economics and racism and sexism. According to Pharr, the systems that keep people of color and women down, and from rising up, are racism and sexism. Racism and sexism are economic necessities to maintain the wealth imbalance, the economic injustice. In order for the wealthy to maintain the inequity, the few people at the top, primarily white males, must be supported by large numbers of unpaid and low-paid workers - cheap labor - at the bottom. A very complex, intricate system of institutionalized oppressions must operate to keep the status quo. Every institution - the educational system, the government, the legal system, the media, the banking system, organized religions, and others, as well as individuals, must participate (intentionally or unintentionally) to keep the economic injustice in place.

MYTHS AND FACTS RELATED TO SOCIAL CLASS

MYTH: The United States is a classless society. Everyone is equal.

THE FACTS: There is an extremely sharp contrast between the rich and the poor in America. Nearly one-third of Americans live at one extreme or the other. The wealthiest 15% of the American population holds nearly 75% of the total household wealth in the country.(1) In fact, one half of one percent of Americans control 35% of the wealth! (Pharr, 1988). Of the world's population, women do 75% of the work, receive 10% of the pay and own 1% of the property (United Nations Study released at the Conference of the International Decade on Women, held in Nairobi, Kenya in 1985).

Fifteen percent of Americans (1 in every 7 people) live below the government's official poverty line. Many of these people are homeless - about three million Americans. (2)

One in every four children in America lives in poverty. (3)

MYTH: Americans as a whole are steadily moving up the economic ladder, with each generation doing better than the one before.

THE FACTS: Statistics on class mobility show the leap from rags to riches to be extremely rare. The majority of the American population does not fair very well. In the middle income range of the economic spectrum, 50% of the American population holds less than 3.5% of the nation's wealth.(4) The median household income in 1984 was $22,420, which is $225.00 per week above the poverty level.(5) The middle class holds a very small share of the nation's wealth. Census data shows the gap between the rich and the poor to be the widest since the government began collecting data in 1947. The percentage of households earning at a middle income level has been falling steadily since 1967.(6) Most of those who disappeared from the middle income level moved downward, not upward. Economic polarization is expected to increase over the next several decades.(7)

Phillips (1990) suggests that the upsurge of riches for the wealthy in America in the 1980's has been unparalleled since the late 19th. Century, the time of the Vanderbilts, the Morgans, and the Rockerfellers. A Brookings Institute study cited by Phillips shows that during the Reagan years, the share of national income going to

the wealthiest 1% of the population rose from 8.1% in 1981 to 14.7% in 1986. According to Phillips,

> Between 1981 and 1989, the net worth of the Forbes 400 richest Americans nearly tripled. At the same time, the division between them and the rest of the country became a yawning gap. In 1980, corporate chief executive officers, for example, made roughly 40 times the income of average factory workers. By 1989, C.E.O.'s were making 93 times as much (Phillips, 1990, p. 26).

MYTH: America is a land of equal opportunity where anyone can succeed if he or she works hard, sacrifices, and perseveres.

THE FACTS: Can anyone succeed in America? Class affects more than life-style and material well-being. It has a significant effect on our physical and mental well being and even on our longevity rates. In all areas of health, poor people do not share the same life chances as those in the social class above them. Additionally, lower-class people typically receive poorer quality treatment for illness and disease. Research shows that class standing has a significant impact on chances for educational attainment. Sewell (1971) found that students from upper-class families were: twice as likely to go beyond high school, four times as likely to go to college, six times as likely to graduate from college, and nine times as likely to obtain a postgraduate degree. All Americans do not have an equal opportunity to succeed. Inheritance laws assure a greater likelihood of success for the offspring of the wealthy.

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CHANCES OF BEING POOR IN AMERICA*

	White male & female	White female head, no husband	Black male & female	Black female head
POVERTY	1 in 9	1 in 4	1 in 3	1 in 2
NEAR POVERTY	1 in 6	1 in 3	1 in 2	2 in 3

*"Characteristics of the Population Below the Poverty Line: 1984," from Current Population Reports, Consumer Income Series P-60, No. 152, Washington, D.C., U.S. Department of Commerce, Bureau of the Census, June, 1986, pp.5-9.

THE WAGE GAP*

In 1985, the median salary of all men working year-round, full-time was **$24,195.**

In that same year, the median salary of all women working year-round, full-time was **$15,624.**

Thus, women were paid **64.5** cents compared to each dollar paid to men.

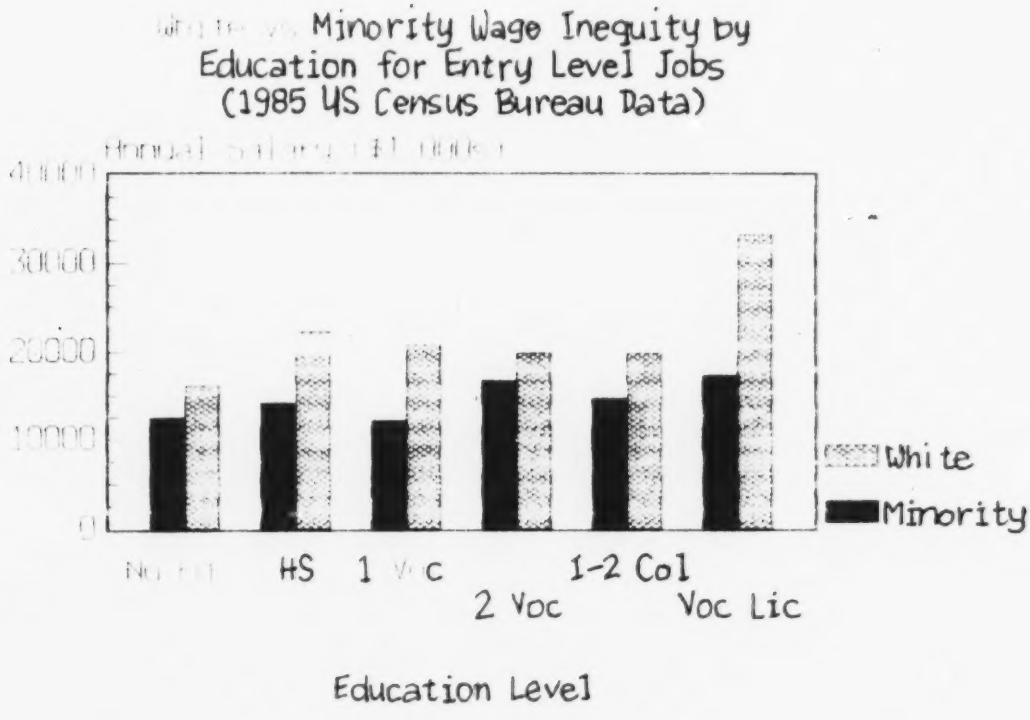
YEAR-ROUND FULL-TIME EARNINGS FOR 1985

Race/Sex	Earnings	Earnings as a % White men's
White men	$25,062	100
Black men	$17,479	69.7
Hispanic men	$17,479	68.0
White women	$15,796	63.0
Black women	$14,308	57.1
Hispanic women	$13,066	52.1

*U.S. Census Bureau, Current Population Series p-60, # 154, (most current annual data available).

Data for 1980 from the U.S. Census Bureau shows a similar pattern. Asian men earned 99.1% of White male earnings, Native American men 78.8%, Hispanic men 73.4% and Black men earned 70.7% of White male earnings. For that same year, Asian women made 60% of White male earnings, White women 55.1%, Black women 51.3%, Native American women made 49.4% and Hispanic women earned 47.8% of White male earnings.

The latest Census Bureau data shows that the wage gap has fluctuated but has not disappeared in the last several decades. An analysis of the variables contributing to the wage gap shows that the gap can be accounted for by discrimination. In 1985, for example, women and men had a median educational level of 12.8 years so we cannot account for the wage gap by pointing to differential educational levels. In fact, women with much higher levels of education often earn considerably less than men with less education. Differences in education, labor force experience, and commitment account for only 14.6% of the gender wage gap.



EXACT FIGURES DEPICTED IN TABLE ABOVE:

	Minority Jobs	vs. White Jobs
No Education	**$12,384**	**16,044**
High School	**14,064**	**22,140**
1 Year Vocational Training	**12,108**	**20,868**
2 Years Vocational Training	**16,656**	**19,812**
1-2 Years College	**14,652**	**19,812**
Vocational Licence	**17,292**	**33,264**

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CLASSROOM ACTIVITIES/DISCUSSIONS/EXERCISES

The following are suggestions that may heighten students' awareness about sexism and racism, reduce prejudices, and may enhance students' appreciation for cultural diversity. These suggestions may be used in any course where they may be appropriately incorporated.

1. Activities/discussions designed to sensitize students to the effects of gender role socialization:

a) Rothenberg (1985) suggests simply asking for a show of hands: How many of you women in the class ever wished you were boys? How many of you men ever wished you were girls? It is rare that any male hands ever go up. This is a good kick off for a discussion of society's values concerning males and females, masculinity and femininity.

b) Ask students to imagine what it would have been like to have been born a boy (instead of a girl for the women in the class), or a girl (for the men in the class). Have students write a list of advantages and disadvantages related to their imaginings. You may want to have students share in groups of four (mixed male/female groups) their own lists and then create a group list of the top three advantages and the top three disadvantages. Appoint or have students elect a group recorder/reporter. When the groups have finished, have the reporters share with the entire class their lists. After you process the students' responses, you may share with the class the following research.

In the early 1980's, Dr. Alice Baumgartner and her colleagues at the Institute for Equality in Education at the University of Colorado asked 2000 children in grades three through twelve, "If you woke up tomorrow and discovered that you were a (boy) (girl), how would your life be different?

The responses of the children surveyed revealed some sad findings. Both boys and girls seemed to have a fundamental contempt for females. Boys said their lives would be changed for the worse. One third grade boy's response clearly shows the fear and contempt, "If I were a girl, I'd kill myself." Boys' language was filled with words of deprivation, whereas girls talked about what they would have to gain. Both sexes devalued "female" activities, behavior, and appearance. A pervasive theme for the girls - "If I were a boy my father would be closer to me because I'd be the son he always wanted." This theme of feeling not wanted because of gender was not found among the boys. The response of a third grade girl is particularly poignant and haunting, "If I were a boy, my daddy might have loved me."

2. In "Discussing Racial Topics in Class," John Noonan (1983) offers several valuable suggestions. Noonan says that faculty should share with the class their own uncertainties and invite students to convey theirs. Faculty can acknowledge their ambivalence about raising provocative topics and can listen to people's ideas without being judgmental. Faculty can facilitate the examination of the underlying assumptions in students' statements and can encourage the examination of diverse viewpoints. Prior to any discussion of the topic of racism, the professor can reduce white students' fears of being seen as racists by saying something to this effect, "The purpose of this discussion is not to determine whether a particular person is racist. Rather, we want to explore the ways racism affects us all. We have all been affected by living in a racist society."

Additionally, it helps to remind students that guilt and blame are not useful for creating change. In fact, guilty feelings and blaming others keeps us all stuck with the status quo. We all need to make a long-term commitment to face the reality of injustice without being paralyzed by guilt, anger, and pessimism.

3. Engage students in a discussion about the distribution of wealth in society. You may want to refer to the materials presented earlier under the heading, "Social Class..." and "The Wage Gap." It helps engage students' interest and involvement by posing questions to them. Ask them, for example, if they think the gap between the rich and the poor has narrowed or widened in the last twenty years. When you supply them with the data, they pay more attention. This approach gets students to challenge their belief systems about the land of equal opportunity and about government policy.

Rothenberg (1989) suggests that when you present wage and salary figures by gender and race, you should correlate earnings with education. Ask them to guess what a white male college graduate can expect to earn in his lifetime, and then ask them to guess the figure for a woman with a bachelor's degree. She has found that most students believe that education and hard work create equal opportunity for everyone. They are often surprised to learn that neither a college degree nor a Harvard Ph.D. compensate for being a white woman, or a woman or man of color. Rothenberg further suggests that you create library assignments for students to gather their own statistics and then share with the class. Such assignments can get students to understand how racism, sexism, and classism operate, particularly when they investigate figures on health care, infant mortality, job segregation, poverty rates, homelessness, literacy, rape, educational achievement, the criminal justice system, etc.

4. Rothenberg (1984) suggests asking students to make a forced choice between changing their sex or their race and then have them write a brief essay in which they explain their decision. Students learn a great deal by discussing their responses to this exercise with each other.

5. Another suggestion from the "racism and sexism" course at William Patterson College of New Jersey is to assign the "ME ESSAY." Students are instructed to write an essay about how they acquired their own racial and gender identity. They are to describe the experiences that have shaped who they are and how they see themselves. This task gets students to personalize the concepts of race and gender rather than to see them as abstract concepts only affecting other people. Discussions usually reveal that gender differences are recognized at an earlier age than racial differences and they are learned at home primarily through interaction with parents. The interesting finding with respect to racial identity is that most white students report that they never much thought about being white and they usually don't remember their earliest recognition that they were white. Black students, on the other hand, knew that they were members of a particular race and that being black defined them. They also had memories of this early discovery. This gets students to consider the concept of race and to recognize the process involved by which whites see themselves essentially without a racial identity because they have been socialized to experience themselves as the "norm." "Those people have race; I'm white."

Students' essays at William Patterson College reveal that students perceive their interactions with their mothers as much more salient than interaction with their fathers. This can open a class discussion of sex-role responsibilities in child care. Additionally, discussions can emerge about changing family patterns.

The most striking finding of students essays, both white and black students, is that they often end their essays with a variation of the American Dream myth: If you work hard, you will be successful regardless of your race or gender. (Rothenberg, 1985).

6. To engage students in a discussion about the meaning of discrimination, ask them to write about an incident from their own experience when they felt they were the victims of discrimination. Then have students share in dyads their experiences and their feelings at the time. Then lead a large group discussion for the class as a whole. You may want to refer to the glossary for a lengthy definition of the concept of discrimination.

7. Have students write down their earliest recollections of racial difference - the earliest messages they received that there were racial differences. Ask students the following questions: What were the messages? From whom did you receive them? What did you think and feel at the time?

8. As an icebreaker for discussion about groups and prejudices, play the "stand-up/sit-down" game. Ask students to stand up if they choose to identify (make sure they know they should only stand if they want to) with any of the groups you name. You say, "How many people here identify themselves as...?" You plug in categories of race, ethnicity, religion, class, political affiliation, birth order, "only" children, and any other interesting group identification. People are usually interested to discover other people's affiliations and this leads to more open discussions. (This was an exercise from the Prejudice Reduction Workshop offered by Diane Campbell, Patricia Carr, and Robin Schore).

APPENDIX A

FIRST DAY CLASSROOM ACTIVITIES

1) FAMILY NAME EXERCISE

In order to get students to know each member of the class a little better, to facilitate memory for names for students and for the Instructor, and to create a sense of community in the very first class, the family name exercise could be used.

Directions: The Instructor can get the ball rolling by being the first to share. All students share the story of their name. They introduce themselves by telling their first and last names, giving a brief history about how they were named, who they were named after, how they feel about their names, nicknames they have, or have had in the past, and whether they liked the nickname, and any other interesting information relating to their names. After everyone has shared, the Instructor can repeat everyone's name or ask for volunteers from the class to do so.

2) STUDENT DISCLOSURE EXERCISES

In order to encourage student interaction, Instructors may try some variation of these exercises.

Directions: Pass out a 3 X 5 index card to each student. Have students write their names on one side of the card, and on the other side, write something about themselves that they would not mind others in the class know. Students can then circulate, introducing themselves to each other and sharing what they have written about themselves. The Instructor can participate in the circulation around the room and can then collect the index cards. The Instructor can then read the backs of the cards and either ask students to introduce themselves to the class as their cards are read, or can ask students who met the person whose card is read to introduce that student to the class.

Dyadic Interviews are conducted in order for students to get to know each other well enough to introduce each other to the class.

Directions: Ask students to jot down three questions they wouldn't mind someone asking them about themselves. Explain that the questions can be at any level of self disclosure they choose, and that their responses may become public information for the class, so they should not reveal any information about themselves that they want to be private. The Instructor may let students select their own partners, in which case they usually pair up with students sitting next to them, or the Instructor may pair up students in what appears to be a random fashion but which reflects pairs of diverse students (race, ethnicity, gender, age). Students are then instructed to switch papers with their partners so that students have their partner's questions to ask them. Students can then conduct a short interview and jot down their partner's responses on their sheets. Students are reminded to get their partner's full name and correct pronunciation. The Instructor serves as time keeper. If there are an uneven number of students, the instructor might participate or ask one dyad to work as a triad. After a few minutes, the Instructor interrupts

so that interviewers and interviewees can switch roles. After students have had the opportunity to interview and be interviewed, the Instructor reconvenes the large group, and asks each student to introduce his or her partner to the class. Students introduce their partners by full name and share with the class any information they have learned from the interview.

Informal Sharing exercises involve students pairing up, introducing themselves, and sharing any information about themselves they choose that is not obvious to others. This can be used as a warm up for students to introduce themselves to the class, or Instructors may ask people to introduce their partners to the class.

Introductions and Repetition: Students volunteer at random to introduce themselves and share something about themselves that might help us remember them. It usually works better to have students volunteer at random rather than to go around the room in seating order because students may "wait their turn" with anxiety and tune out other students' names and stories. Students are encouraged to listen carefully to people's names and are told that at the end of the exercise they will have to name three people. After all students have introduced themselves, each student then introduces three students to the class, stating the student's name and what the student had revealed about himself or herself. Students can choose three people who are sitting close by or in other parts of the classroom. The repetition helps everyone to remember most of their classmate's names.

3) INSTRUCTOR DISCLOSURE BEGINNINGS

In order to get students to feel that the Instructor is a human being, Instructors might share some things about themselves. Instructors might share the story of their interest in their discipline or the particular course being taught. They might tell the class some details about when they studied the same course, what they expected, what they worried about, how they studied, any great wisdom they gained, or any other anecdotal information students might find interesting and maybe even helpful in some way.

4) ACTIVITIES ABOUT COURSE EXPECTATIONS

Directions: Write the name of the course on the blackboard. Ask students to write three expectations they have about the course. Have students work in groups to reach consensus about their expectations. Have group reporters report to the entire class. Students and Instructor can then discuss expectations for the course.

APPENDIX B: BIBLIOGRAPHIES

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Periodical	Infotrac*	Readers' Guide
America	8	
American Economic Review	5	
Black Enterprise	14	
Black Scholar	11	
Christian Century	16	5
Christianity Today	6	
Chronicle of Higher Ed.	9	
Commonweal	10	
Current	6	
Ebony	15	
Economist	7	
Essence		5
Harper's	5	
Jet		92
Journal of American Hist.	6	
Journal of Social Issues	7	
Journal of Southern Hist.	6	
Life	6	
Maclean's	7	
MS		5
Monthly Review	5	
Nation	29	5

Periodical	Infotrac	Readers' Guide
National Review	11	
New Republic	8	
New Statesman	31	
New York Times	64	
New York Times Mag.	7	5
Newsweek	36	5
Social Forces	6	
Social Policy	5	
Time	26	5
UN Chronicle	9	
USA Today	5	
U.S. News & World Report	29	5
Vital Speeches	5	
Whole Earth Review	5	
World Press Review	6	

*Infotrac - An excellent computerized source of recent periodical articles easily accessed by topic.

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MCCC COLLECTION OF FILMS DEALING WITH RACE

Minister of Hate

Examines the techniques of totalitarian control of communications evolved by the Nazi, Joseph Goebbels. Includes actual scenes of the burning of all books considered hostile to the Nazi regime.
27 min. 1959

Angry Voices of Watts

Uses a discussion by participants in a workshop for negro authors, which was held in the Watts area of Los Angeles by Budd Schuiberg, to analyze attitudes and behavior contributing to race problems. Includes newsreel reports filmed during the Watts Riots.
56 min. 1966

A City Decides

Presents the true story of the integration of the public schools of St. Louis, Missouri. Revolves around a teacher who is directly faced with a 'Racial Incident' in his class at Beaumont High School shortly after integration.
28 min. n.d.

George Washington Carver

Documents George Washington Carver's achievements. Explains the important contributions this man made toward agricultural research. Shows how his experimentation with the peanut led to more than 300 by-products.
11 min. 1967

Harriet Hubman and the Underground Railroad

Portrays the first nineteen harrowing trips Mrs. Tubman made to slave territory between 1850 and 1860.
54 min. n.d.

History of the Negro in America (Parts I - III)

Part I: Follows the history of the Negro from the promise of equality set forth in the Declaration if Independence through the growth of slavery to the eve of the Civil War.

Part II: Labels slavery and political struggle as the basic cause of the Civil War. Describes the Negro's fight for his freedom, the reforms of Reconstruction and the 1877 overthrow.

Part III: Studies the Negro sharecropper's tenant-farm existence. Describes his migration to the North and West. Considers his involvement in the two World Wars and in the later Civil Rights battle on the homefront.
60 min. 1965

True Story of the Civil War

Surveys the causes, battles, leaders and effects of the Civil War. The Film is made up of mostly Mathew Brady's original wet plate photographes, newspaper cartoons and headlines.

The Anderson Platoon

Films Lt. Joseph B. Anderson, a Negro graduate of West Point, and his men in Vietnam as they slept, fought, and died. The film-maker comments in the introduction that he had "discovered America while making the film,...the America between cliches."
65 min. 1969

The Ghetto Pillow

Depicts the Jewish communal pattern of life which once existed. Includes the oppressions and joys of daily activities, religious events, courtships, weddings, and births. Based on Samuel Rothbort's paintings of his own vivid memories of Jewish ghetto life.
21 min. 1926

If There Weren't Any Blacks You'd Have to Invent Them. (Parts I & II)

Shows the systematic conquest, humiliation, and destruction as a young man, joining society for the first time, who is accused of being Black by a bigotted blind man and by those whom he persuades to support him in his accusation.
58 min. 1969

A Time for Burning

Portrays the American conscience struggling with the tensions created by the country's revolution in recial relationships. Filmed as it occurred when the white congregation at an Omaha, Nebraska church attempted to reach out to members of the Negro community.
58 min. 1966

VIDEOTAPES IN THE MCCC LIBRARY COLLECTION

The following videos deal with race as a central theme. Others in the collection may also deal with race, albeit peripheraly. If you know of others in the collection (or that should be in the collection) let me know.

Africans (9 videocassettes)

A controversial examination of contemporary Africa in terms of its triple heritage: what is indigenous, what was contributed by Islam, and what was acquired from the West.

color 60 min.

Autobiography of Miss Jane Pittman

Based on the novel by Ernest J. Gaines. Presents the story of the long life of Miss Jane Pittman, who began her life as a slave in the South and who marched for her civil rights in the 20th century at the age of 110.

color 106 min.

Color Purple

An uneducated woman living in the rural American south who was raped by her father, deprived of the children she bore him and forced to marry a brutal man she calls "Mister" is transformed by the friendship of two remarkable women, acquiring self-worth and the strength to forgive.

color 154 min.

Daughters of the Black Revolution (Phil Donahue Television Show)

Phil Donahue interviews the daughters of Medgar Evers, Malcolm X, and Martin Luther King.

color 26 min.

Ernest J. Gaines' The Sky is Gray (American Short Story Collection)

Based on the story of the same title by Ernest Gaines, about a young Black farmboy's dawning of awareness about himself and society.

color 46 min.

Gods Must Be Crazy

An empty Coke bottle drops from the sky into an African Bushmen camp. One of the Bushmen tries to return the bottle to the gods. Very funny contrast of White, native African cultures.

color 109 min.

Gone With The Wind

Set during the American Civil War, this story focuses on the lives and loves of Southerners during this period and the hardships they endured.

color 231 min.

Heart of the Dragon (12 videocassettes)

Programs focus on activities found in all societies. They look at how the Chinese approach to everyday life is different from ours and at what we have in common.

color 684 min.

I Remember Harlem (4 videocassettes + 1 teacher's guide)

Traces the rise, decline, and regeneration of America's largest Black community over three centuries.

Contents:

1. The early years 1600-1930
2. The depression years, 1930-1940
3. Toward freedom 1940-1965
4. Toward a new day 1965-1980

color 58 min. each

King

A powerful portrayal of Dr. Martin Luther King, Jr. and events of the Civil Rights Movement, leading up to his assassination. Originally made for TV.

color 254 min.

King: I Have A Dream

Presents the famous speech of Martin Luther King given at the Lincoln Memorial (Wash. D.C.) on August 28, 1963.

b&w 28 min.

King, Montgomery to Memphis

Through newsreel and television excerpts, this documentary captures the eloquence and courage in striking words and images of the civil rights leader Dr. Martin Luther King, Jr. The best of the documentaries on King. Very powerful.

b&w 103 min.

Lorraine Hansberry: The Black Experience in the Creation of Drama

Traces the artistic growth and vision of the black playwright Lorraine Hansberry, largely in her own words and in her own voice. Describes the author's childhood in Chicago, student days at the University of Wisconsin, work as a journalist in Harlem, life as a housewife in Greenwich Village, and success on Broadway.

color 35 min.

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Marcus Garvey: Toward Black Nationhood

A documentary, combining archival material and live interviews with Marcus Garvey, Jr., and others, which introduces the life and work of the pioneer Black nationalist leader Marcus Garvey.

color 45 min.

Martin Luther King Commemorative Collection

Presents two stirring documentaries on the work and life of Martin Luther King. "In remembrance of Martin" is composed of testimonies by his family, associates, and government leaders, and includes documentary footage.

color/b&w 115 min.

Martin Luther King Jr: The Making of a Holiday

Portrays Martin Luther King, Jr.'s leadership of the civil rights movement resulting in his assassination and describes subsequent efforts to have his birthday declared a national holiday.

color 30 min.

Martin, The Emancipator: A Tribute to Dr. Martin Luther King

An overview of the life and work of Dr. Martin Luther King, Jr., told by those who knew him and worked with him and illustrated with documentary film photos.

color/b&w sequences 47 min.

Matewan

The tale of a bitter clash between union and coal company in West Virginia in the 1920's. Seen from the perspective of Black miners.

color 100 min.

Mein Kampf

Using real film footage from untapped German archives, the story of the rise and fall of German fascism is graphically portrayed. Among the subjects covered: German economic chaos between the wars, rise of fascist ideology, beginnings of WWII, the extermination of European Jews, and the ultimate defeat of Hitler by the western allies.

b&w 117 min.

Raisin in the Sun

Film of the awarding winning play about a struggling black family on Chicago's South Side and the impact of an unexpected insurance bequest. Each family member sees the bequest as the means of realizing dreams and of escape from grinding frustration.

b&w 128 min.

Uncle Tom's Cabin

Presents a dramatization of Harriet Beecher Stowe's nineteenth-century classic, Uncle Tom's Cabin. Uses nineteenth-century posters, lithographs, music, and staging conventions.

color 57 min.

NEW VIDEOTAPES ON RACISM

These videos should be ready for sign-out and use by the beginning of the Fall, 1989 semester.

1. Japanese Relocation
2. Children of Apartheid
3. South Africa Belongs to Us
4. Native Son
5. Prejudice/Perceiving/Believing
6. Inherit the Wind
7. Gandhi

GENDER ISSUES

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Note: More articles on this subject can be found in InfoTrac, Wilsondisc, Readers' Guide to Periodical Literature, Humanities Index, and Social Sciences Index. We have a $4,000 microfilm collection called Herstory consisting of the origins of the recent Women's Movement, Women and the Law, Women and Health, and many other subjects.

GENDER ISSUES:

FILMS AND VIDEOS

WOMEN IN LITERATURE

The following films and videocassettes are about women as they appear in literature. They can be purchased or rented through **Films for the Humanities, Inc.** Box 2053, Princeton, N.J. 08543. Phone: (609)452-1128:

Euripides: Medea 1 hour 30 min., color
Euripides: The Trojan Women 1 hour 51 min., color
Euripides: Iphigenia 2 hours 7 min., color
Aristophanes: Women in Power 58 min., color
William and Dorothy 52 min., color
Ibsen: Hedda Gabler 45 min., color
Willa Cather's America 60 min., color
Lorraine Hansberry: The Black Experience in the Creation of Drama 35 min., color (MCCC owns this)
Sylvia Plath: Letters Home 90 min., color
Katherine Anne Porter 56 min., color
Maxwell Anderson: Elizabeth the Queen 76 min., color
Laurence Housman: Victoria Regina 76 min., color
James Lee: The Holy Terror 76 min., color
Kate Chopin: The Joy that Kills 56 min., color

VIOLENCE AGAINST WOMEN

Rape: An Act of Hate 30 min., color from **Films for the Humanities**.

Rape: Face to Face a highly charged documentary that shows that the crime of rape is tied to the value our society places on power, status, and the role of women. 55 min., color, 1984. Available through **Filmakers Library, Inc.** 124 East 40th. Street, Suite 901, New York, N.Y. 10016, Phone: (212)808 4980.

Rapists: Can They Be Stopped? 55 min., color video, 1988 **Filmakers Library**.

Waking Up to Rape 35 min., color, 16mm/video, 1985. Available through **Women Make Movies, Inc.**, 225 Lafayette Street, New York, N.Y., 10012, Phone: (212)925-0606.

Sexual Assault: Can Rapists Be Cured? 20 min., color, video, 1986. **Women Make Movies, Inc**.

Why God, Why Me? a multi-award winning film about childhood sexual abuse. 27 min., color, 1988, **Filmakers Library.**

WOMEN AND DISABILITY

Disabled Women's Theatre Project 60 min., color, video, 1982. **Women Make Movies, Inc.**

The Awakening of Nancy Kaye 46 min., video, color, 1986. **Filmakers Library**.

MISCELLANEOUS:

Just Because of Who We Are, a video by Heramedia Collective about harassment of lesbians, 28 min., color, video, 1986. **Women Make Movies, Inc.**

A Man, When He is a Man, a film about machismo and female domination in Latin America, 66 min., color, 16mm/video, 1982. **Women Make Movies, Inc.**

It's Up To Us, a film depicting the 1985 International Women's Conference in Nairobi, Kenya, 58 min, color, video, 1986. **Women Make Movies, Inc.**

Selbe: One Among Many, a documentary of daily life in West Africa, 30 min., color 16mm/video, 1983. **Women Make Movies, Inc.**

Trade Secrets: Blue Collar Women Speak Out, 23 min., color video, 1985. **Women Make Movies, Inc.**

The Yellow Wallpaper, a drama of the Charlotte Perkins Gilman Story of the same name. 14 min., color, 16mm/video, 1977. **Women Make Movies, Inc.**

An Acquired Taste, an incisive look at America's (male) obsession with success. 26min., color. Available through **New Day Films**, P.O. Box 315 Franklin Lakes, N.J. Phone: (201)891-8240.

Mary Catherine Bateson, Bill Moyer's World of Ideas, 30 min., color, video, 1988, **PBS VIDEOS**.

The T.V. Gender Gap: Inside Story Series, 30 min., color, video documentary, **PBS VIDEOS**.

MERCER FILM LIBRARY OWNS THESE MATERIALS:

Women in American Life, A four-part video documentary of the experiences and contributions of women in American history. Program 1: 1861-1880: Civil War, Recovery and Westward Expansion. Program 2: 1880-1920: Immigration, New Work and New Roles. Program 3: 1917-1942: Cultural Image and Economic Reality. Program 4: 1942-1955: War Work, Housework and Growing Discontent. Each part 16 min., color, 1988. **National Women's History Project**, P.O. Box 3716, Santa Rosa, CA 95402 (707) 526-5974. Discussion Guide included.

Women and Corporations: Moving Up, 25 min., color, video, 1981, **RMI media Productions**, 2807 W. 47th. Street, Shawnee Mission, KS, 66205, (913) 262-3974.

Eighteen Century Woman, 30 min., color, video, 1982, **Home Vision**, 5547 N. Ravenswood Ave., Chicago, Il. 60640-1199, (312)878-2600, (800) 826-3456.

Autobiography of Miss Jane Pittman, 106 min., color, video, 1974, **Prism Entertainment**, 1888 Century Park East, Suite 1000, Los Angeles, CA., 90067, (213)277-3270.

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Rosie the Riveter, 65 min., color, video, 1987, **Direct Cinema Limited**, P.O. Box 69589, Los Angeles, CA., 90069, (213)656-4700.

Newswomen, 30 min., color, video, 1987, **Films for the Humanities**.

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NOTE TO READERS

I view this short book as an attempt to pull together some ideas and materials that may be useful to educators. It was a first try for me; it was difficult to send the final product to print because I would think of more to add or ways to revise. I welcome your feedback, particularly any suggestions you have for improvement in case the opportunity to revise occurs. Please send your comments to:

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